

CHURCH OF GOD EVANGEL

"And when the day of Pentecost was fully come they were all with one accord in one place." Acts 2:1. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts 2:4.

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THIS IS THE ASSEMBLY NUMBER OF THE EVANGEL !

General Overseer's Annual Address

PRELIMINARY

After two years of silence on the Assembly platform we greet you again with much love. It was our purpose to hold this fourteenth Annual Assembly Oct. 31st Nov. 5, 1918, but hindered on account of the awful "INFLUENZA EPIDEMIC" it has been delayed until now Oct. 30-Nov. 4, 1919. The greetings up to this hour have been doubly pleasant. Joy has thrilled our hearts as we have taken each other by the hand, gently pressed each other's lips and shed tears of gratitude and thanksgiving. Indeed this is a twofold home-coming. Back in the Assembly once again No. 1, and back at Cleveland, Tenn., headquarters of the Church of God No. 2.

This is wonderful! Quite a goodly number of our Brothers and Sisters, both ministers and lay members, have been transplanted over on the other shore since last we met, but they left bright testimonies both in every day life and words that "All is well!" Of course, we miss their presence here, and their voices will not be heard in song or discourse in this Assembly, but we can think of them safely housed in their mansions in Glory, awaiting our arrival there. I fancy they are even now leaning over the battlements of heaven watching our every move and listening to every conversation. I am speaking today as if in the presence of heavenly beings. And we have the special assurance of the presence of HIm who said, "My presence shall go with thee." I'd rather have His presence and His approval than to own a million worlds. We have had His presence and approval in every Assembly of the past, and I fully believe He will not forsake us now nor frown upon our deliberations. Indeed, we must walk softly and keep sweet, and have sweet fellowship and agreement and then we are sure of His presence and approval.

Introductory

To think that God has raised us up, and placed us in His great plan, is almost too good to be true. I can think of Abraham, and Moses, and Elijah, and the Apostles being in His wonderful plan, with perfect composition. I take this as a matter of fact and pass it by without much concern, but when I acknowledge that we, here and now, are just as truly fulfilling our part of God's great drama, my heart swells with great emotion.

What more can we say than has been said? What more can we do than others have already done? But they had their day and now this is our day. We have doubtless entered the last scene of the last act of this stupendous drama, and now playing our part in it. Angels are our spectators; devils are our opposers; but this part has to be enacted as well as any other.

Noah's Part

Noah was the master on the stage, directing the performers in his day, and he did it well. The message was given, for it is said he was "A preacher of righteousness." The ark was finished, the food prepared, the animals, fowls, and his family were all gathered in, and the door was shut, then the deluge came. What a scene! Although separated from it by a space of four thousand years it is even now much more than entertaining, and marvelous to behold.

Indeed, that part of the drama seems so unreal. We read about it as history, but it is only like a dream. It is so unreal, yet we acknowledge it is true. We can scarcely believe that the waters rose on an heap until they covered the highest mountain peaks and destroyed the last animal, the last fowl of the air, and the last of the human race except those who were shut up in the walls of that floating palace. But we do not doubt the truthfulness of history.

The Assembly

We have gathered here in this Fourteenth Annual Assembly to perform our part in this same great drama. We are now on the stage. The immense audience of unseen beings have filled the huge auditorium, occupying the well furnished boxes and spacious pews. The music has begun, the foot lights are all ablaze while they throw upon the actors the luster and hue appropriate for each section, and the Master of ceremonies is at His post directing every thing "after the counsel of His own will."

As I listen, I hear Him say in a quiet undertone, yet plain and distinct, "Behold, how good and how pleasant it is for brethren to dwell together in unity." The tenor of this short speech is as if it is almost a surprise to find brethren dwelling together in unity, but calling attention to the fact as it is witnessed. Behold, means, to look at; so we infer there is something in sight. There are brethren really dwelling together in unity. But not so surprising after all when we remember that everything is directed by the same authority. There are no collisions in the great solar system although there are millions of worlds traveling in their orbits crossing and recrossing the same lines and points. "I know that the Lord is great, and that our Lord is above all gods."

Fourteen years have sped rapidly by, each year developing some phase in God's economy that had been unknown hitherto. The first Assembly convinced the attendants that God approved of the venture, and preparations were made for a second. At the

second, very early in the morning of January 11, 1907, the name was accepted and since that time we have been toiling and fighting the battles of the Lord under the same name as known by the great apostle Paul—

"THE CHURCH OF GOD."

New Discoveries

When Columbus discovered America in the year 1492, he did not know of the vast territory lying westward from the place of his landing. He only knew he had discovered land. It was left for future explorers to penetrate the dark and massive forests and reach the western plains and mountains with their vast resources and wealth. The reformers of a few hundred years ago did not know of the richness of Pentecost, and the beautiful government of the Church of God; but they knew they had discovered vital godliness, and God honored their message and they paved the way for what we have today. Martin Luther, with his "justification by faith," John Wesley, with his "sanctification and Christian perfection," and George Fox, with his demonstration of "power" by much "quaking and trembling," were pioneers of faith and Bible doctrine.

But the fulness of Pentecost, with its "one heart and one soul" unity and the government, were left for other explorers of Bible doctrine. But the dark forests of unbelief and scepticism have been penetrated, so, now, it is very common for people to talk in tongues as at pentecost, have their bodies healed by divine power when they get sick, and acknowledge government, and submit to system and order, instead of every man doing what is right in his own eyes, which was so rigidly condemned by Moses in the church in the wilderness.

During the years of special research we have discovered rich deposits of Scriptural truth. Much of this we have been able to practice. It has not been so hard to convince people of the need of experimental salvation, but it has not always been easy to get them to accept the plan, meet the conditions and get the experience. But in spite of all the oppositions and damnable heresies that are abroad in the land, thousands have plunged into the fountain of cleansing, have been saved from their sins, sanctified wholly and baptized with the Holy Ghost, evidenced by speaking with other tongues as the Spirit gave them utterance.

Government and System

Another very difficult matter, has been, to convince the people of the need of government and system. So many have been possessed with the spirit of anarchy—lawlessness, or the theory of "individual liberty." Many have said, "I am going to do what the Lord shows me to do," whether harmonized with the spirit of others or not. They have, in many cases, disregarded the instructions of the wise man who said, "Where no counsel is, the people fail; but in the multitude of counsellors there is safety" (Prov 11:14.) A frequent expression among some classes has been, "I am under God and I will not let any man rule over me." And this, in the very face of the teaching of Scripture which says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account" (Heb. 13:17)

But our people have made some rapid strides in the direction of government during the last few years. It is marvelous how our minds have been changed, and we have learned submission. In the minds and dispositions of some, there have been real miracles wrought. A few years ago, to submit to those in authority, seemed a terror to them, but now it is a source of pleasure. At that time when asked to do a thing they would say, "If the Lord leads," now it is, "Just whatever you say, I will do my best, by the help of the Lord." No spirit of rebellion—no self-will—no pride in ourselves with being "holier than thou."

Miraculous change!

By such submission and bowing to government it is not meant to ignore the leadings of the Lord. But for some years our ministers have been teaching that the Spirit and the Word always agree. They have taught us that the Holy Ghost does not lead contrary to the Holy Scriptures. We have at last got this principle instilled in our minds. Besides this, we have learned that the Scriptures teach that we should submit ourselves one to another in the fear of God. (Eph. 5:21.) The younger are learning that they are to submit to the elder (1 Pet. 5:5.) whether it just suits them every time or not. The Ministers are responsible for this humble submission, because they have been teaching that the Spirit and the Word agree. Now, when a spirit tries to take possession of us that wants to lead us to disregard the advice of those who are over us in the Lord, we know at once that it is not the Spirit of the Lord.

Another thing many of us have learned by experience as well as by the Word, is that, a spirit that undertakes to make us despise government and disregard it is not the Spirit of the Lord, for God is the author of government, and any one who despises government despises the author of it, of course.

The principal of God's government

is illustrated in the history of the Children of Israel. We have learned this at last. We may have been slow about it, but at last we have made it our own, so we understand this fact. By studying this history to get at the principle, we have learned that it is not a government of the people for the people, as has been wisely declared of the government of the United States of America, but it is the GOVERNMENT OF GOD FOR HIS PEOPLE. It is not democratic, it is not republican, it is not a monarchy neither absolute nor limited, but it is theocratic, administered by the immediate direction of God. God said to Moses, "My presence shall go with thee, and I will give thee rest" (Ex. 33:14.) Jesus said to the disciples in giving them instructions concerning the government, or work of the church, "Where two or three are gathered together in my name, there am I in the midst." (Matt. 18:20.)

Thus it is made plain that to follow strictly the Bible teachings we will adhere to government and not despise it, because it is God's government for His people, and not the people's government for themselves.

For years the Spirit has been pressing us in that direction. We have been without knowledge. Many have been afraid of machinery. Many have been afraid of rule. Fearfulness has hindered the progress to an extent, but God has been patient with us and given us a chance to get rid of our unconstitutional notions, and theories, and LEADINGS. Many of them have gone.

Change of Minds

Some of the greatest minds have been changed. Some of our brethren in this presence to-day who have had their minds so fully settled that a certain theory of their own was Scriptural, until they thought they would never be changed, are now so different in their views that they are a wonder to themselves.

On the divorce and remarriage question that has been before the Assembly for so many years, some have changed two or three times, and no doubt many are unsettled about it yet.

On the subject of selecting pastors there have been tremendous changes.

The financial system that is of such vast importance has witnessed the change of many minds. Likewise many minds have been changed in regard to government and system. It is almost amusing now to call to mind some of the eloquent discourses delivered by the brethren expressive of their views on certain lines, and today if these same brethren were given a chance they would cheerfully disown in favor of the very thing they once opposed.

But what is this? Is it tickle-mindedness? Is it a sign of weakness? No!

A thousand times no! It is a sign of submission, and shows a willingness to bend rather than be staked up to a false notion or theory. It has been said, "A wise man changes often, but a fool never does." One of the greatest men that the Church of God ever produced, said of himself, "I was unknown by face unto the Churches of Judea which were in Christ; but they had heard only, That he which persecuted us in times past now preacheth the gospel of the East were watching for the star of Bethlehem, so as soon as it was presented they were ready to accept and walk in.

to conduct the operations of his army against the Parthians. It had always been the desire of Ignatius to suffer martyrdom for the sake of his Redeemer, and now fearing that the cruelty of the Emperor would be directed against the church at Antioch, he resolved to avert it by voluntarily offering himself as a victim. He therefore, went boldly into the Emperor's presence. The first words that met his plios ears were, "What an impious wretch art thou, both to transgress our commands and to inveigle other souls into the same folly, to their ruin?" Before the separation the Emperor pronounced this sentence against him: "Since Ignatius confesses that he carries within himself that was crucified, we command that he be carried bound by soldiers to great Rome, there to be thrown to the beasts for the entertainment of the people." He reached Rome in time for the great public spectacles in the amphitheatre, and was thrown to the wild beasts in the Arena, and devoured by them.

mention of the excellent service rendered by the deacons, helpers, and members. Some of the Churches have put in practice the plan authorized by the Assembly noted on page 36 and section six of the last minutes. This authorizes the classification of members with a helper to look after the interests of a class of ten or twelve members, and the deacons to watch over the helpers. This has proven very interesting and beneficial, and it only needs to be fully developed, and persistently prosecuted, to make the plan a complete success in every local church. I therefore advise that the overseers, pastors, and deacons, look a little deeper into this system and try to put it into more successful operation the coming year. This is a matter that will require some time and patience to develop it fully, but when fully developed and put into successful operation it will be a great factor in the conservation of the local church work.

Stick to Your Job

Another thing noticeable, and that is very gratifying, is that the pastors have "Stuck to their jobs" somewhat better than in previous years. But there is room for improvement yet on the part of some. I hope this difficulty will be entirely overcome in the coming year. I think it well to emphasize this section of last year's minutes by carefully reading it here:

Sec. 5. "Pastors and their helpers will be expected to remain on their respective charges throughout the entire pastoral year. If any changes are made it should be under the direct supervision of the overseer of the State. No one should give up the work without giving due notice to the Overseer and securing his consent and advice. Standing in the church will depend upon the observation of this advice." I do not know how many of the Ministers read this during the past two years, but it should have been read by everyone.

Financial system

I judge it necessary to call attention briefly to the financial system. For several years we have been feeling our way along on this subject, giving it much study, and praying earnestly for God to give both light and knowledge.

For years, many of our people have been practicing tithe paying, and giving free-will offerings besides, but during those years there was no system known. Every person placed his tithes where he felt "led of the Lord."

We have no criticism to offer, for all were doing the best they knew at that time. In many things, in those days, we were groping our way along in the dark. It was not until at the eighth Annual Assembly, which convened at Cleveland, Tenn., Jan. 7-12, 1913, that it was decided the Scriptural method of paying tithes was to pay to the Church, the body of Christ, instead of the haphazard manner as practiced hitherto. Even at that time some of our leading members did not see it in that light, but they were WISE ENOUGH to submit and give it a trial.

One year's practice proved so satisfactory that at the Ninth Annual Assembly it received a warm endorsement, and the people took to it with more interest and enthusiasm than in the past. They saw it was the Scriptural order. They saw they could pay their tithes to the body of Christ that "liveth," instead of some individual, like the priests under the law, that would "die." This was made clear by the reading, and an explanation of the Seventh Chapter of Hebrews. This plan has been made so clear that outsiders have seen it clearly and they want to pay tithes to the body of Christ, and have been doing it, when they would not think of paying the Lord's money to an individual.

The above is the plan discovered for the paying of tithes, but the method of distribution was not so clear. Because of less light and knowledge about the distribution, some dissatisfaction arose. Those of you who labored with us then remember we fell upon a plan that we were willing to practice till further light was given. We knew it was not the perfect plan, but we felt it was the best we could do at the time, and, after all, it served its purpose very well.

But the time came for a change. Almost all that were specially interested in the subject believed there should be a change in the manner of distribution. But not so many were willing to say what the change should be. But when the subject was presented before the Assembly, and the plan explained, and the reason and explanation given, along with the Scriptural proof, the minds of the brethren became pliant and it was finally decided to make one special change and place the matter in charge of the Council of Elders to work out.

Although there was some opposition to this for awhile, it was kept before the Assembly until the opposition so clearly showed that on the last presentation there was not an opposing voice heard.

And if there were opposers, they, like others in the past, were wise enough to remain quiet, and give a chance for a trial of the new order.

It is well to state here that the Council has not yet fully worked out the system and put it in practice, but I feel it my duty to state that they are still working on it, and if time can be given, and they can have the hearty co-operation of all the officials and members, I feel sure the question will be fully answered and the problem solved. I wish here to heartily com-

mend all the churches and Ministers that have willingly furnished the required information. But one thing has hindered, and has caused delay in perfecting the plan, and that is, some have appeared to be slothful in business, directly contrary to Paul's advice given at Rom. 12:11. And while there was perhaps no intention on their part to delay the working out of the plan, yet it had its effect more than might be believed by those not directly interested.

Ministers pay Tithes.

Before leaving this subject I wish to answer one objection to the principle under which we have been working the last two years. It has been said that under the present system, although it is in its crude form yet, the ministers are deprived of paying their own tithes. In reply to this objection I wish to call attention to instructions given in one or two of our previous Assemblies. It has generally been conceded by all our Bible students, that the Levites under the Law represent our ministers now. This tribe was to have no inheritance by which to make an increase upon which to pay tithes. But the other tribes were to bring their tithes into the store-house or treasury, and the first thing done by those over the treasury was to take out a tithe of these tithes, which was called the "heave-offering" and this "heave offering," the tithe of the tithes, was to be given to the high priest. After this was done the remaining nine tenths were to be distributed to the brethren. But no distribution was to be made until after the "heave-offering" was taken out and given to the high priest. This conclusion is reached by a close study of the law given at first, and in the restoration under Nehemiah. Under this system the Levites paid tithes, but they did it through those who were over the treasuries. This is under the same principle that you have often heard about building a house. John Jones built a house, yet he himself did not lift a piece of timber nor drive a nail, but he employed a carpenter that did the work. He probably never saw any of the work done.

Under the system practiced the past two years every minister has paid tithes. This will be shown by the reports later on in the Assembly. Why do I say this? Because the tithes belong to the ministers. I have heard his statement made by a number of the speakers in the past Assemblies.

I say it now, I only repeat what has been said before. If any of the ministers have failed to receive their proportion of the nine-tenths, it has been caused by a failure somewhere in hearty co-operation. Those over the treasuries cannot attend to the work perfectly when there is not a response and co-operation on the part of others. And the Council cannot regulate the system perfectly while some who are over the treasuries refuse to co-operate with them. Our records at the office show those who have failed as well as those who have been faithful.

Equal Distribution.

Only give the Council a chance, and let them have the hearty co-operation of all the churches, and all the members, and all the ministers, and I'll venture to say that within a reasonable time it can truly be said of the ministers "As it is written, He that had gathered much had nothing over and he that had gathered little had no lack." Why? Because, as it is written again, "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." And again as it is written, "When I sent you **** lacked ye anything? and they said, Nothing." Why? For the workman is worthy of his meat," said Jesus, and Paul says, "The laborer is worthy of his reward," and also, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

In some places the minister will have great expense and thus he will require an abundance, but with all this there will be nothing over. In another place the minister may not require so much, but there will be no lack. And if they are to live off the gospel, they will not be compelled to retire from their ministry and get employment of some kind to make something to take them through the winter and send their children to school.

Church and Government.

Much teaching has been given in the past concerning the Church and her beautiful government, and our people are becoming fairly well informed on the subject, but it is often good to be reminded of things we already know, and besides this, there are always new people coming in that need to be taught. This subject must have some attention given it during this Assembly. The minds of almost every body have been poisoned more or less by that old theory that people are "Born into the Church," and that every converted person is a member. It is necessary to take the Scriptures and blow that deceptive theory away quite often lest our people become tangled in it as they mix and mingle with people that believe that way. We have provided for a special discourse to be delivered by J. S. Llewellyn that is intended to give such instructions that are needful at the present time. I am sure he will be able to

(Continued on page two)

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Geo. T. Brower

Flavius J. Lee

A. J. Lawson

T. S. Payne

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GENERAL OVERSEERS ADDRESS
(Continued from page one)

throw such a picture of the Church upon the canvas, by the use of Scripture and logic, that will remove the veil so it will be seen plainly that the Church of God is truly a distinct body that people are added to instead of born into.

Speaking evil.

Many people to-day, as well as in all ages speak evil of things they know not. One of the writers of the Bible tells of a class of people that made their appearance in Bible times that were less careful about what they said about people than Michael the arch-angel was about Satan when he was engaged in a controversy with him over the body of Moses. This same kind of people are on the scene to-day, and must have something said to them by way of warning and instruction. We are told that they "speak evil of things they do not know; but what they know naturally, as brute beasts, in those things they corrupt themselves." And according to the Word of God they are on their way to destruction. Now, if we cannot save them, which may be very doubtful, we want to warn those who are not of that class against the use of their words or participating in their ways lest they become spider-webbed until they will never get loose again. This subject must have some attention, because of the evil day and perilous time in which we are living, and we want to put up a light-house on every rock and shoal where there is sure to be a wreck if the mariners on the sea of life pass that way. There is danger now as well as in Moses' time. There is danger now as well as in the days of the apostles. And sometimes we think there may be even more danger because we are entering the time when the very best people will be deceived and decoyed away from the right if it is possible. We therefore conclude a discourse on this subject at this Assembly will be very necessary, and in order, for the best interests of the Church, and every one concerned.

Knowledge.

There are no people on earth that are any more anxious and determined to be faithful to the cause they have espoused than the members of the great Church of God. They have all taken upon themselves a sacred obligation. It is their intention to be true to that obligation. If they are not true in some cases it may be because of a lack of knowledge. They may not know just what they should do under the then present circumstances. But God, by the mouth of the prophet Hosea, has said, "My people are destroyed for lack of knowledge." We must do our best to prevent such destruction. Therefore, our people must be informed. They must become thoroughly acquainted with the doctrine, and everything else necessary for their preservation. Those who are capable of teaching and instructing will be held accountable before God if they should fail to do their duty in this respect. No sacrifice or money must be spared, and it will take a united effort on our part to accomplish this end. As a means to assist in this respect we have provided in the program for a discourse by F. J. Lee intended to reach a little farther than we have hitherto penetrated. Oh, that God may remove the veil and give us a better view of what it means to be possessed with fidelity and faith. I do not know of any time in the history of the world, when it has been any more necessary for true fidelity to prevail than now. It is truly necessary now, because of certain prevailing influences, for God's people to get together, and remain together, and enjoy the existence of an extremely close fellowship. No time for crosses. No time for the least tinge of ill-

feelings between brother and brother, sister and sister, or brother and sister to exist. Loyalty to the Church and her great principles will be a sure preventive of all such hindrances and embarrassments.

The Colored People.

Every subject on the program is of the utmost importance. But it is not expedient for me to call attention to every one separately, however I feel it my duty to mention one more. We have deviated from our former practice by giving a place on the program for our colored brethren. We have recognized them, and loved and fellowshipped them as brothers and sisters and members, and given them opportunity for extemporaneous utterances, but this is the first time they have been given a representation on the program. We feel they are due this recognition. They are truly our brethren. From the mouth of the great apostle Paul came the sacred utterance that God "hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." Our dark skinned brothers and sisters have received the Holy Ghost as well as we, and we have long ago learned that God is no respecter of persons." In certain places, and in some states of the United States, it is more expedient for them to have their own churches and schools separate, but when it comes to religion there is no difference, and we feel it is right for them to be recognized in the Assembly.

System of Government.

After years of prayer, and study, and research, we have learned that God's Bible teaches a system of government. We have learned that it is not His plan for His people to be without government. He is strongly opposed to anarchy. This was demonstrated in the Church in the wilderness when rebels at different times were slain by His wrath. It has been explained by the writers of the New Testament Scriptures. Paul and Peter and Jude all clearly show that God is not pleased with people that despise or reject government. He is not pleased with those who refuse to yield to those in authority. He regards every office as being very sacred, and designs that the proper dignity of each position be maintained. So there is a degree of sacredness thrown around every position of trust.

In the last few years we have made rapid strides in the direction of perfection. We do not claim to have fully reached the perfect standard, but it is evident that we are bordering on to the standard very closely. The important thing relative to this matter now is to put in practice what has been discovered and provided for by the Assembly. It took several times going around the wall of Jericho to get all the doubts, and fears, and self-will, out of Joshua's host so they could all shout together and all go straight up before them and obey the command without knowing the reason for it. Finally it was accomplished and Jericho was taken. It takes some time for us to get rid of our old traditional ideas and forms. A few of us have been so steeped in democratic or republican rule that it is not easy to whip ourselves around to a theocratic and submit wholly to this form.

But it is certainly true that we are now nearer the place in government that we can give ourselves more to looking after the spiritual interests of the Church, and the evangelistic work. The problem of government has been largely solved. The principle laid out until we only have to apply ourselves to it and do the other work. Our part on this line now is LOYALTY, while we take care of all the interests where the Church has been established, and push on into new territory and bombard Satan's strongholds with bombs of Bible truth, rout him from his positions and capture the men and women for Jesus and His Church.

Some Hindrances

With an humble submission on our part, and a zealous willingness to work where we are placed, what can be accomplished in another year can hardly be imagined now. There have been some disadvantages to overcome the past two years that I trust will not show up hereafter. A part of the system being new we have found ourselves somewhat awkward and have probably made some slight blunders, so there is room for improvement. The report forms are to be developed. The keeping of records is to be improved. The financial system is to be worked out more fully, so that all our ministers can be provided for and kept on the field. I feel safe in saying that all these matters of government will have due attention, and an effort will be made to bring every department up to the standard.

The Ministry.

Experience of past years teaches us that it will be necessary to become more strict in our examinations for the ministry. We have been patient, and have borne with what seems to have been carelessness on the part of many in filling out their examination certificates. Hereafter such apparent carelessness will be taken into consideration in making examinations, and when questions are not answered, or not answered correctly, each point will count to disqualify the applicant for the ministry. We have made the examinations comparatively easy, but past experience teaches us that it will be necessary to make them a little closer. Besides answering the 99 questions there are reasons which demand a closer and more careful examination and drilling in doctrine. There must be some better way to know when applicants are qualified for the ministry. This will be determined however, by the examining council and is not necessarily a matter for consideration in the Assembly, it only being necessary to place the subject before the Assembly as a matter of information.

Unity broken

In apostolic days it was common

for unity and harmony to prevail. There were occasionally some slight differences, but there was no real break until at the Nicene Council which convened in the year 325. But when the break came it was an opening wedge for still greater and more plentiful divisions. Then followed the introduction of creeds which have been the means of separating the very closest of friends. From that day until this the visage of the Christian religion has been marred. She has ever carried the wound made by that historic Assembly. The wound has never fully healed. The Lord's people are still separated. But we have now reached the time of gathering when the sheep that have been scattered and wandering upon hill and mountain, are coming to the one fold in the top of the mountain of God's holiness. Thousands have said good by to creeds that caused heartaches and division and have taken up the blessed old Bible and pressed it to their bosoms and exclaimed, By this I will be guided, to this I will submit no matter what the sacrifice—no matter what the cost to this sacred volume will I cling and dwell with those that wholly follow its precepts. And this always means that such honest sincere children of God will involuntarily come closer and closer together until they clasp glad hands in the great Church f God.

Coming Together

When it is discovered that two persons agree why should they remain separated? When it is discovered that two bodies of religious believers agree in doctrine, and principles of government, and are possessed with that greatest of heavenly virtues—love, what reason is there for remaining separate? Why not let the kisses of love kiss all the division away and embrace each other and say with the saint Ruth of old, "Intreat me not to leave thee or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part he and me." So they two went until they came to Bethlehem. And he led me to assure you that a trip together to Bethlehem, where thepherds and wise men found the blessed and ever to be adored Messiah, is a sure cure for divisions.

Pardon me for this comparison, but I wonder if the Assembly of the Church of God, and others who may be in this presence will not reach Bethlehem today. I wonder if they together will not bind over the Babe in the manger and mingle their tears of joy together as they remember He is one common Savior to us all. I wonder if the inhabitants of glory will not say, Is this Naomi, and Ruth her daughter-in-law with her?

I can't tell what next shall be. Yet, Lord, content I lay Within thy ever-blessed arms.

Not knowing which the way; Nor asking, since thine vast me To know, Thy love is leading me.

Love leading—shall I question where? Nay, Lord, I shut my eyes, And place my hand within thine own, To ope' with glad surprise,

To find where'er my lodgings be, The Savior, God, abides with me.

Orphanage

I was startled not long since when the news reached my ears that a certain mother, who had embarked for the other shore, requested before she left, that her orphan children be sent to a certain orphan's home for care and training. My bosom heaved with emotion as I suddenly remembered that the Church of God has no institution where orphans can be safely housed and trained in its doctrine and practice. And as I reflected it became a matter of deep concern just to know what our own precious sister in the church of God was forced to make a quest like that, when we only had a place provided, of course she would have been happy to say, "I want my children taken to the home for orphans where they will be trained up to the Church of God."

No need to say much about this subject as our people are not flush with means, and are probably not able to undertake such a project, but the need of such an institution is staring us in the face and should begin to claim our attention. Surely it will not be long until God will touch some body's heart who has the money, and lead them to supply this much needed institution. The little that has been done in this direction has been quite a burden but surely when the time is ripe, and God is leading, the burden will disappear and it will be a pleasure for the Church as a whole to launch the institution and operate it in a manner that will be successful.

It is truly heart rending to think of little children and babies, whose parents have loved and served the church faithfully, having to be left in this cold world without father, without mother, and thrust out among strangers for care and training, all because the Church of God has no institution where they can be taken. We ought to be able to care for our own, and instead of having our own dear children placed in institutions where they will be trained contrary to the Church of God, we should be able to reach out tender hand of love and mercy, and take in others and train them for God and His beautiful Church. We ought to prove to men and angels that we have sympathetic hearts and have the same Spirit of our great Head who said, "Suffer little children to come unto me, and, forbid them not; for of such is the kingdom of God."

Listen:—
Two little children, a girl and a boy, Sat at the old Church door.
The little girl's feet were as brown as a curl,
That fell on the dress that she wore.
The boy's coat was faded, and batless his head,
And a tear stood in each eye.
Why don't you run home to your

mamma?" I said,
And this was the maiden's reply.

"My mamma's in heaven, they took her away,
Left Jim and I alone;
We came here to stay at the close of day.
For we have no mama, no home.
We can't earn our bread, we're too little," she said,
"Jim's five years, and I only seven,
There is no one to love us since papa is dead,
And darling mamma's in heaven.

"Papa was lost on the sea, long ago;
We've waited all night on the shore,
For he was a life-saving captain, you know,"

And he never came back any more.

Then mama got sick, and the angels took her.

To a home that is warm and bright;

They'll come for my darling; she told us; some day;

Perhaps they are coming to-night.

"Maybe tonight they will have room there," she said,
"Two little ones to keep."

Then placing her arm under little Jim's neck,

She kissed him and both fell asleep.

The sexton came early to ring the Church bell,
He found them beneath the snow white;

The angels made room for the orphans to dwell

In heaven that night.

The great Church of God, the body of Christ,

Will surely not fail to do right.

Then up to the rescue, with money and bread,

And shelter prepare for the night.

Make room for the orphans and train them for God,

Protect them from cold and the wrong.

If Jesus should tarry they'll help to unfold

The gospel in word and in song.

Heresy

It has been said that the time to prepare for war is in the time of peace. It has also been said that an ounce of preventive is worth more than a pound of cure. If we are not fully prepared to wage a victorious warfare against heresy it is fully time for us to make the necessary preparations. And definite steps should be taken to prevent heresy from springing up among us. The early fathers spent much time in refuting the arguments of heretics. They knew that heresy would lead to disruption and cause division sooner or later. The farther they got from the apostles by the passing of time the more heresy increased.

While this vile enemy is running rampant in the land, doing his deadly work, we have had but little trouble with it in the Church. Making a mistake in dividing Scripture is not heresy when it is merely because of a lack of knowledge. Unintentional teaching that is contrary to sound doctrine is not necessarily heresy. But we very much desire that all of our teachers hold steadfastly to the Apostles' doctrine, and teach that which they know the Church stands for rather than venture into something that will be detrimental to the cause we love. Heresy is an opinion or doctrine at variance with fundamental truths commonly received by the Church as orthodox, especially if leading to division. It is the division we must prevent. Individuals may get up some heretical notions and have to be excluded, but there must be no divisions. We are too near the end when the Lord will come for us to tolerate or even expect divisions. Nay, we are gathering together instead of dividing. But we must be on our guard, and not allow any one to creep in and remain here will cause any trouble of this kind. There is more danger now than there was a few years ago. When a heretic is found it is our duty to deal with him according to instructions given by Paul—after the first and second admonition to eject him.

Sedition

It hardly seems necessary to mention sedition that Paul designates as a work of the flesh, but it is so closely connected with heresy that I judge it necessary to give it some attention. The word defined means simply "the stirring up of opposition to lawful authority." To make it fuller we might say it is "a going aside," or any conduct tending toward rebellion. Excitement of discontent against the government, or of resistance to lawful authority. In the Church of God it would mean for one or more of the members to oppose the accepted teaching of the Church and ruling of the Assembly, and use their influence in stirring up opposition thereto, which would have a tendency to cause division.

We may not be expecting any of our members to become guilty of such a crime, but men crept in in olden times that caused such trouble, and they may try to slip in on us in the same way. It is our purpose to be on the watch tower, and ready to meet any sedition that may make his appearance. In giving instructions relative to this subject Paul says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. (Turn away from them R.V.) For they that are such serve not our Lord Jesus Christ: *** and by good words and fair speeches deceive the hearts of simple." The next verse shows that perfect obedience is required. A sedulous person, then, is to be avoided, because he is dangerous to good government, and a hindrance to the blessed work of Christ, and does not serve Him in truth.

The spirit of the Master is described in the beautiful language of Paul where he says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." And truly, His body, the Church, must be possessed with the same spirit—unity; no division; no

heresy; no sedition. And the members cannot afford to even engage in any seditious conversation.

Not Representative.

This Assembly is not what is called a "representative body." It never has been a representative body and perhaps it never will be a representative body. To make a representative body would make it more like a republic than a theocracy. I

CHURCH OF GOD EVANGEL

or suffer the consequences. The Church shall not be a cloak to hide such evil practices. If men do not know how to behave themselves and keep in their proper places in their relation to women they are not worthy of membership. If women do not know how to preserve their chastity and honor, and will not do it, they are not worthy of membership. I admit that the woman is the "weaker vessel" and this is all the more reason that the men should exercise enough manhood to both ennoble their own lives and the lives of the women they should protect instead of ruin.

The Church must be a place for protection. The innocent and weaker ones must be protected. We are in the last days, the very time when just and greed are running rampant, but the Church members shall not be partakers of the nature of the world. They must be pure and holy, and reverence God and love one another with a pure and holy love. There must be a unity of spirit and oneness of purpose, and the shame must be cleared away by a bolder stand for the right. We must be so pure and spotless that one of these days we may hear our Bridegroom say, "Rise up, my love, my fair one, and come away." And by His grace we will!

Another matter that should claim our attention at the Assembly is the arrangement for the time and place to hold the Assembly in the future.

The first one was held in a little cottage home in N. C., and our good Sister Tilly cooked and served the entire Assembly. The second was held at Union Grove, about ten miles out from Cleveland, then it was moved to Cleveland where it was held from year to year until it was decided our quarters would have to be enlarged, and a committee was appointed to locate and prepare a place. After making investigations and giving the matter careful consideration they purchased the building at Harriman, Tenn., which was used for two successive years very satisfactory. But the time has come now for another change. It will be necessary for us to make some disposition of the matter at this Assembly.

It has been believed by some that it would be good to move the Assembly from City to City as a means of spreading the influence and teaching more rapidly. But we do not have the assurance of getting an auditorium at places and times we would want. Joseph and Mary could not find room "in the inn" and Jesus was born in a stable instead of a palace.

It is almost useless for us to try to have the Assembly in the central parts of any city. We had just as well prepare for meeting out where we will not disturb people by our shouts, music and hallelujahs. John the Baptist preached out in the wilderness and attracted the crowds to him. The people left their palatial homes and business centers and went out where the great preacher demonstrated the truth he preached. There was room for him outside the city.

Taking everything into consideration we believe the time has come for us to select a place out on some street car line about Chattanooga or some other place and begin to prepare a place for national and world-wide camp meetings and not only have the Assembly there once a year, but have two camp meetings a year besides. We had just as well prepare for "big things" for they are pushing themselves upon us.

Our expenses have been great, but it is not a matter of expense any more, it is getting the work done. The world must be evangelized. The Church must be extended and the souls already saved must be fed so they can grow, and prepare for the coming of the Lord. Many of our members are isolated and cannot attend the regular weekly meetings, they need a place to go to two or three times a year where they can gather for ten days or more to get their souls refreshed and strengthened. Great meetings of this nature have always proved to be great blessings. It was at the time of a great gathering together of the Jews when the Holy Ghost fell so wonderfully and swept in probably near ten thousand souls as they met together day after day. In those days it was said that the multitudes were of one heart and one soul. It was at that time the Church flourished so wonderfully. We expect for it to flourish in the last days as much or more.

We must not be afraid to spend our money for the sake of the extension of the gospel. It has to go and we must take it. The work has to be done and we must do it. The fellowship must be strengthened and we must encourage it. One heart and one soul must prevail. The Bible prophecies must be fulfilled. And we must get a little closer together in spirit and faith for our mutual benefit. We must get so fastened together during this Assembly that nothing can pull us apart for another year. Our hearts and lives must be blended. Our interests must remain the same. Knit together in love is the Bible expression. And we surely are that way now, perhaps more than we know. God seems to be breathing His love upon us this moment. He is preparing us for the coming of our Bridegroom. We can say with the wise man in his song, "Let him kiss me with the kisses of his mouth; for thy love is better than wine. Because of the savour of thy good ointments thy name is as ointment poured fourth: therefore do the virgin love thee." And it has been said that nobody loves like the people that attend the great Assemblies of the Church of God. We will surely convince the world if we keep this up a few more years for Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Let us do it. Ye, we will do it! And love God supremely.

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Self-delusion, Jas. 1:22. J. Leon Thornhill.

"But be ye doers of the word, and not hearers only, deceiving your own selves." The language of this text is found in St. James' writing to the twelve tribes which are of the dispersion, and the commission to them is applicable to us today. We are living in the same dispensation.

—The Holy Ghost dispensation or the dispensation of grace. We must remember that we are descendants of the twelve tribes and the epistle of St. James was written for our learning.

Oh, the essence of the text, "Be ye doers of the word, and not hearers only, 'deceiving' your own selves." Webster says de-lude means to cheat; mislead; deceived etc. This being true friends, look out over the harvest field and see the teaming millions that are deluded deceived, and living a life of debauchery, deceiving themselves, professing to know God but in works are denying Him.

Be not deceived—He is here talking to the saints of God, not to the world (sinners) for they are already deceived. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God." (Jas. 1: 19, 20.) Some one said, "I know God's Word teaches regeneration, sanctification, and the baptism of the Holy Ghost with the evidence of speaking in other tongues but if I had it now I might lose out so I will stay in the bounds of regeneration until I know that I can live it. I am alright as I am regenerated." Brother, you are very badly deceived. "Wherefore lay apart all (not part) filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (Jas. 1:21.) David said the Word of God is right, converting the soul. Again he said, "Thy word is a lamp unto my feet, and a light unto my path."

Another person said, "I know I'm not deceived but I can't help but say something about some one for she treated me very cool last night. She said I did not have the Holy Ghost and that I was only putting on. She greeted everyone of the sisters except me and I don't like it. I shall treat her the same way at the next meeting." What does James say about such a person? "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." (Jas. 1:26.) I don't want a vain religion, do you? I don't think you do. If you do and have any at all, you are badly deceived.

Did you know that there are thousands of God's dear children being deluded, corrupted and deceived through pride? "Behold, I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Oba. 2:4.) Pride and worldly conformity are very, very dangerous to any Christian character, and I can see it creeping over some people now.

Brethren, Sisters, beware lest you be deceived. We are to be a separate people. We must not be like the creeds round about. Go clean, neat and nice but let us not worship ourselves lest we receive ourselves and lose our crown. Let us walk in the light and keep our eyes open for the spirits of deception are surely

lurking around the mount of God's holiness. The devil knows there is safety there for God's children. "But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions." (Oba. 5.)

Let us receive the baptism of oneness spoken of in the 4th chapter of Ephesians. It places us into the family of the bride. This baptism is received after the baptism of the Holy Ghost. This baptism of oneness is very greatly to be desired. Since it places us in the ranks of the bride, let us seek harder to know God's will and to stay free from the spirit of Babylon—confusion.

Friends, the five wise virgins (Matt. 25) will only be able to get in with the bride, but will not be one of the bride. They will get in because they have oil in their vessels. The foolish virgins will not get in with the others, yet they were in standing and fellowship with those who did get in. The wise virgins were fortunate enough to get in with the bride. They were members of the church but were not of the bride. This is a deep thought and commands much of our study and consideration. Look at the bride in her beautiful array. "My dove (dove denotes purity), my undefiled is

but one; she is the only one of her mother, she is the choice one of her that bare her." (Cant. 6: 9.) While the bride is in such a state of purity, look at the Church of God at Corinth with members in it who were not even sanctified. Of course these were to press on to a higher standard. Also look at those in the churches of Galatia who had fallen from grace. See the wise virgins, her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. (Psa. 45:14, 15.)

The whole church is being called into deeper depths of His love and grace. Listen to God's solemn warning or entreaty. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. (Psa. 45:10.) Here is another little glimpse of the bride. Notice that she was commanded to hearken, consider, incline her ear and to forget her own people. Do you get the lesson? A complete separation from the world to keep out deception. As I write these words I can feel a peculiar sacredness creeping over me. I fancy I hear the warning bells of eternity tolling, echoing to delve deeper, delve deeper.

Many are deceived and cheating themselves out of many blessings. Self-delusion is exhibited in men and women thinking their ways are right. (Prov. 14:12.) Also in thinking they are pure and fit subjects for heaven without salvation. (Prov. 30:12.) Men are deceived in walking after the imaginations of their own hearts. (Deut. 29:19.) Dear friends, in Jesus' name, let us not be deceived for we are too near the coming of the Lord.

Read these Scriptures: Matt. 16: 18-20; Acts 5:13; 9:26; 3 John 9-11; 1 Cor. 3:1-4; 5:13; Jude 4; John 10:16; 11:52; Isa. 9:6, 7; Gal. 2:4; Deut. 1:13. These Scriptures will plainly tell you how you get into the church and how you get out of it. All Christians are not members of the Church of God. If you believe that, you are deluded. That is the wrong doctrine or law, and you had better begin to look into St. James' law or the perfect law of liberty. Continue therein, be not a hearer that forgettest but a doer that worketh. Then you shall be blessed in your doings.

Brethren, Sisters, beware lest you be deceived. We are to be a separate people. We must not be like the creeds round about. Go clean, neat and nice but let us not worship ourselves lest we receive ourselves and lose our crown. Let us walk in the light and keep our eyes open for the spirits of deception are surely

soul. Bless the name of the Lord. Let us obey the text, "Be ye doers of the word, and not hearers only, deluding your selves." If God says to trust Him with our bodies, let us trust Him; look to Him for healing. If we resort to something else and say we are ready to meet God, we are deluded. "Let God be true, but every man a liar." (Rom. 3:4.) If God said for us to give Him one tenth of our income and we fail to do it, and claim to have full salvation, we are deluded. Let us walk in the light. Let us stand for the Church of God. Amen.

The Assembly.
The Fourteenth Annual Assembly of the Church of God has just closed with great blessings and victory. It is the most wonderful of all the previous Assemblies.

The power and glory of the Lord rested upon the first service and kept increasing until the last. The wonderful manifestations of God's presence and power can never be described by tongue or pen. The heavens were ringing with shouts and praises, and the sweet holy presence of the Lord filled the atmosphere until it seemed we were in very close touch with the heavenly world.

When the vast audience lifted their voices together in prayer it was as the sound of the rushing of many waters and as they would stand with uplifted hands shouting the praises of the Lord it would remind one of the shouting when the Children of Israel marched around the walls of Jericho and blew the trumpets and shouted that great shout of victory that brought those high massive walls of that great city to the ground. To look out over that large audience with faces shining with the glory of the Lord and feel the sweet fellowship and unity that prevailed was indeed a real foretaste of Heaven. Such love and unity we have never witnessed, and the wonderful inspiring discourses delivered by the different ministers of God under the mighty anointing of the Spirit was food to our souls. It has truly been a time of feasting on the good things on our Heavenly Father's table. The altars were filled with seekers and we have not been able to keep the number of those who were sanctified and filled with the Holy Ghost. Handkerchiefs were sent in to be prayed over for the sick and many requests for prayer and numbers prayed for who were here and wanted healing. God was truly with us and manifested his power to heal those who were sick. Among the number one night was a man with his back and both limbs broken who had not walked without crutches in ten years. When they prayed for him the mighty power of God came down upon him, and he was healed, and left his crutches and ran out of the church house and around outside praising God, and the people following him and looking on at the mighty work of God.

Many wonderful and convincing messages were given in other tongues and interpreted. Wonderful visions seen, and one evening during the service a ball like as of fire was seen by some coming down and resting on the top of the church house which denotes God's presence. On Sunday morning as Brother J. S. Llewellyn delivered his wonderful discourse on "The Church a Distinct Government," the mighty power and presence of God was especially manifested as it swept over the large congregation and mighty and convincing messages were given out in other tongues and interpreted. A sister was carried to the platform by the power of the Holy Ghost and raised our General Overseer's hands and

united other hands with his to hold them up, thus demonstrating to us in the Church, how we should hold up his hands in this great battle of the Lord in these last days. The mighty power of the Holy Ghost that fell on the congregation and that wonderful scene can never be described. And during this a sister saw a vision of Jesus above the platform.

After all this, and the mighty discourses delivered by Brothers Payne, Lee, Lemons and others from the Word, and all the wonderful manifestations of the presence and power of God, it seems that any one with their spiritual eyes open can see God's favor and approval resting upon this Church in these last days above every other body of people.

One man said he had been to the different great Pentecostal conventions in different parts of the United States, and he had never seen anything to compare with this. A brother who had attended the Great Nation Wide Camp Meeting which was conducted in Philadelphia, Penn. said this far surpassed it.

It was wonderful to see how the people were so anxious to contribute of their means to the work of the Lord. They would shout, dance, and talk in tongues, and rejoice while the money flowed in. It reminds us of the days that followed Pentecost in the beginning, when "The multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own. Praise the Lord, this church is coming back to those days of love and unity again. She is rising and shining in these last days as darkness covers the earth, and gross darkness the people. Isa. 60:1, 2. Such a settling down of the saints on the Word of God, and the doctrine of Jesus and the Apostles, found in the Word we have never seen before so manifested.

Preparations for the establishing of a large Camp Ground and Orphanage are to begin at once here at head quarters. Several thousand dollars were contributed and more yet to come in. One business man of the town said he would donate five hundred dollars, and others also have promised to donate to this great work. We praise God for the favor He is giving us with the people. So the hammer and saw will soon be heard as the walls of the large tabernacle are erected for a Nation Wide Camp Meeting once or twice a year and also for the accommodation of the multitudes that gather here for the great Annual Assemblies.

G'd is truly with His Church and she is moving forward with a conquering tread. We shall never forget the song that the colored saints sang in their service, "Didn't it Rain," for the rain of blessings was surely poured out upon this Assembly.

Your sister in the battle, Mrs. Clyde Haynes.

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Notice

John C. Pye lost somewhere in Cleveland a pocket book with a twenty-dollar bill, two pieces of German money, one French bill, one piece of Belgium money, and one piece of Italian money.

Address, John C. Pye, Cole place No. 6. Newman, Ga.

Sevierville, Tenn.

Dear Brother Tomlinson, and Saints:

I feel like I must write (as I did not testify) of the great blessing I received during the Assembly. I was sanctified Oct. 31, and received the Holy Ghost Nov. 4, the last meeting of the Assembly, Praise His dear name.

I pray God's blessings on all the dear saints who were interested in my soul. I am a flame of living fire for spreading the Lord. I will have to leave home on account of my experience but glory, anyway.

I want to take the Bible training course soon and go out in the work. I will begin at once to distribute Evangels and collect contributions for the orphanage. That is on my heart as I have three children. I ask prayers for all my family and especially my husband as he is in darkness. Pray that my sister-in-law may be healed, also for my baby's eyes that she may not go blind. We shall start a Sunday school soon. I am sure there are children up in the mountains who have never heard about Jesus. And this is life eternal that they might know thee, the only true God and Jesus Christ, whom thou hast sent." (John 17:3.) What precious words!

I've found a friend' oh, such a friend, He loved me e'er I knew Him, He drew me with the cords of love, And thus He bound me to Him.

And 'round my heart still closely twine, Those ties which none can sever. For I am His and He is mine Forever and forever.

And this Friend cares for every savage of our race even as He cares for me and why should He not? My little money will presently be found devoted to the cause but what is that? We can carry nothing with us when we are placed in the grave.

My message is that all who can should work in the great service while it is day, remembering the coming night. Who will heed the message?

May God bless Brother Tomlinson and all his workers.

Your sister in Christ Jesus,

Mrs. May Johann.

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Church in Good Condition.
Dear Brother Tomlinson, and Saints Scattered Abroad—Greetings:

I am glad to report victory. Brother Cagle and McNew held a revival at Crab Orchard, Tenn. The Lord blessed their efforts. Several were saved and sanctified, and two received the Holy Ghost with the Bible evidence. The church is in good condition, fighting the battle against sin. Pray for us.

Your brother in Christ,

W. M. McBride.

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CHURCH OF GOD EVANGEL

The Great Assembly of the Churches of God.

The 14th Annual Assembly was in session from Oct. 29, to Nov. 4. Truly this is the greatest Assembly that has been held in the CHURCH OF GOD since the "EVENING LIGHT" began to dawn upon us. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. 9:2.)

I have looked forward to the Assembly for some time with great anxiety. I expected great things but the Lord manifested Himself in such marvelous ways that it was much more than we could ever think of.

The Lord was present from the first to the last in great power. It would have been absolutely impossible for the love and unity which prevailed in the Assembly to have been, without God. Many who have attended several Assemblies say this is the greatest and best of all. Praise God. He didn't begin the work of the great CHURCH OF GOD to stay on a stand-still. He intended for her to rise and shine. The reports from most all of the workers from the field show that the work of the past year was the hardest but the greatest year for the Lord. The Church has had more opposition during the past year but she has shone brighter.

There are no words to express the sweetness and fellowship of the saints throughout the Assembly. The Lord was in the midst of every congregation. Even in the business of the Assembly the people were in a oneness. A few times some things were mentioned when some thought differently from others, but very soon the Lord took charge and all were one. Everything was carried unanimously.

The General Overseer's Annual Address was one of the first of the great things for us to enjoy. We learned many wonderful things concerning the progress of THE BODY OF CHRIST, THE GREAT CHURCH OF GOD.

The call of states and their response was a great occurrence of the Assembly. As each state rose and sang praises to God, our souls did feast. The sentiments of the songs reached us so forcibly. The music was good all the way through. Before each session the saints sang and sang songs of praises to God and apparently never tired of it for God gave strength and power with it. The string-band of Alabama City, Ala. was present and rendered much good music. Sister Pearl Adams and her children (who compose the brass-band) of Coffeeville, Miss. also attended the Assembly. It is truly wonderful to listen to the music which those children render. God is leading Sister Adams and her children. He has His hand upon them. Along with this we had Sister S. J. Heath of Georgia at the piano. Some of the best leaders led the singing and combining all these good things, it reminded me of the exhortation of David "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sounding of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. LET EVERYTHING THAT HATH BREATH PRAISE THE LORD." (Psa. 150.)

On Sunday A. M. Brother Milton Padgett addressed the Assembly on the work of the Bahama Islands. I am sure that

and many times more. When we read of the prophecy of Jesus and learn those good names which were given Him, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, we apply them all and then the half has never been conceived of His greatness and power.

As the programme was carried out and the speakers gave their interesting discourses on the Church, its government, the work of the Evangel and other

Assembly next year. Our people have learned to shout and rejoice over collections for God as easy as any other good work.

All contributions were freely given.

When Brother J. S. Llewellyn, Overseer of Tenn., gave the wonderful discourse on "The Church a Distinct Government," the Lord blessed him in giving out the message and those who received it, so good that we knew He was so close that we could almost see His smiling face. The Lord put His approval on all of the message. It was truly sealed by the Holy Ghost. The presence of the Lord seemed to be greater in every service. At the close of the discourse God manifested His power and presence in a wonderful way. One of the saints under the power of God rushed through the crowd to the General Overseer. She directed the brothers who were standing by to unite or join their hands and hold up his hands. The sisters were directed to hold up Sister Tomlinson's hands in the same way. All of this was done under the power of God. Following this was a message given in tongues and interpreted thus: "Will you stand by him when you get out on the battle-field again? Will you stick to him? Will you hold his hands up? I am with him. I am leading him. Submit yourselves to those who are over you in the Lord." Can you doubt that our General Overseer is divinely appointed? Let us hold his hands up as Aaron and Hur held up the hands of Moses during the battle of Israel and Amalek. "And it came to pass when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy, *** and Aaron and Hur stayed up his hands, and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." (Ex. 17:11-13.)

Sisters Flora Bohrman and Flora Trim gave some excellent talks on Missions and Evangelism. Surely the gospel will be spread faster than before since listening to those good talks. Brother T. S. Payne also gave information and advice on missionary work. He delivered a wonderful discourse on Loyalty and Impregnability. The Lord was at the back of the whole message. It was rich food to our souls. We could truly sing, Feasting with my Lord!

There are many, many other good things but space will not permit a discussion of all.

The colored people rendered a good programme on one afternoon. We are glad to realize how wonderfully the Lord is blessing the colored people in their work. Their testimonies and songs were good and inspiring.

About twenty-six states, Canada, and the Bahama Islands were represented. Every service was attended by a multitude of people. The seating capacity was used up and the people were packed and jammed.

Brother F. J. Lee delivered an able address on the "White Winged Messenger," the Church of God Evangel, showing its value, usefulness and function in the great spread of the gospel. Many plausible incidents mentioned about how it had helped people heavenward. The people present said they had rather read the Evangel than any other paper.

one another: and so much the more, as yo see the day approaching, for we are expecting to assemble in camp meetings and the General Assembly too in a new auditorium. Praise God for His blessings.

An humble sister determined to stand true to the Church of God and her government,

Minnie E. Johnson.

The Assembly

Cleveland, Tenn.

To the Church of God at Miami, Fla. with the Bishops, Deacons, and Evangelists, In Jesus' Precious Name—Greeting:

Beloved, I am well, God bless you. I have enjoyed the Assembly. It was wonderful. I can't describe it with pencil but I will try to tell as much about it as I can when I come D. V. and then the half will not be told. It was like heaven to me. It was wonderful, oh, wonderful. I know you will be satisfied when I come and you will be glad that you sent me.

Dear saints, the Church of God with headquarters at Cleveland Tenn. is right. We know it is right. Don't let anyone turn you around. They are already making provisions for a party of the saints of Nassau and the saints of America (colored) to come to the next Assembly. They are giving us a wonderful good time. The white saints love us. God bless them, but we want to have wisdom and not cause them any trouble if it is God's will.

A wonderful unity is being brought about and those who do not mean to abide in the doctrine of the Church of God will be on the outside. Praise God. The colored saints could not have treated us better.

Oh, what a sweet thing it is to be really humble. Beloved, God is with us. Let us walk humbly with Him. We cannot start anything else and call it the Church of God and be right. Let us continue in that which we have learned. As for me I had rather be a doorkeeper in the house of God, which is the Church of God, than to be in the pulpit of any other place. And now, my dearly beloved, I command you to God and the Word of His grace, which is able to build you up, and give you an inheritance among all them that are sanctified. Pray for me. God bless you all.

Your humble servant and brother in the Lord,

Thos. B. Smith.

The Great Assembly

The fourteenth Annual Assembly of the great Church of God can truly be called the great Assembly. It began its session Oct. 29 and continued to the 4th of November.

Among the first presented was the General Overseer's Annual Address. This was an extensive address covering a great scope of activities and possibilities of the church. It was a masterpiece within itself, full of love and devotion. It shows that Brother Tomlinson's life and activities are governed by the great Spirit of God.

About twenty-six states, Canada, and the Bahama Islands were represented. Every service was attended by a multitude of people. The seating capacity was used up and the people were packed and jammed.

Brother F. J. Lee delivered an able address on the "White Winged Messenger," the Church of God Evangel, showing its value, usefulness and function in the great spread of the gospel.

Many plausible incidents mentioned about how it had helped people heavenward. The people present said they had rather read the Evangel than any other paper.

The Lord's collection for the

Orphan's Home and Assembly building was a great incident, the like of which, hundreds of people had never seen. While doing the regular business of the Assembly one fellow arose and said he would give one hundred dollars on a new Assembly building, another said he would give a thousand dollars. This continued till over five thousand three hundred dollars were paid and subscribed for the Assembly building and orphanage. Every one seemed to be gratified over the way the Lord moved upon people's hearts.

While Brother Milton Padgett was discussing the conditions of the Bahama Islands, he stated that they liked to read the Evangel, and said he would pay the subscription for one, to which others responded till two hundred twenty-five dollars were collected for these poor natives. This also was a marvelous event, which delighted the whole audience.

Sunday morning Brother J. S. Llewellyn delivered his great address on the church, at the end of which the Assembly reached its climax. The power fell on one of the sisters and she went and held up Brother A. J. Tomlinson's hands. Others under the same power of the Spirit held up Sister Tomlinson's hands. Then followed some messages in tongues with interpretations telling the saints to be loyal to the Church and stand by Brother Tomlinson and hold up his hands in time of persecutions. I wish each member of the great Church of God could have observed this divine scene. One sister stated that she saw Jesus in a vision over Brother and Sister Tomlinson while this was going on. Surely the Lord is with the General Overseer and the great Church of God, the body of the Lord.

The Sisters were not neglected either. A number delivered able, intelligent addresses before the Assembly. This convinces me that the Lord wants women preachers as well as men. The music and testimonies of the colored brothers and sisters are worthy of mention. The whole Assembly was delighted with their singing and instrumental music. They have the baptism with the Holy Ghost and the fellowship was easily felt. They proved to be intelligent, loyal saints. One stated that he did not expect the white saints to treat him as they treated each other for him to know they loved him. He knew this without such demonstrations.

Brother T. S. Payne's address on Loyalty was a masterpiece of oratory, and yet it was full of love, and as solid as a rock. The love, unity, and fellowship of the saints is indescribable. Words can't be put together to describe this great feature of the Assembly. I wish I could tell it as it was. The intelligent appearance of the officers, board of elders, and overseers were quite marked, and when I heard them speak, I was convinced that Brother Tomlinson used great wisdom in making his selections and appointments. And Brother Tomlinson has proven to be a man of great executive ability, and I am convinced that he is divinely appointed for the great position which he holds. The people of the Assembly are convinced that he is a busy man, when he is kept busy the day through until late at night.

Sister Tomlinson and her daughter Iris Marie, with their smiles, kind acts, and friendly considerations, made the saints happy while in her home. If you have seen them I'm sure you can't help but love them. In her home every thing worked in perfect harmony.

On the last evening at the

close of the Assembly we had an old fashion handshake.

After this the people began to return home, with bundles of Evangel, and bunches of tracts, etc. exulted and gratified over the Great Assembly which had just closed.

I wish my ability and intelligence was of such as to do this subject justice.

Yours in the Master's service,
C. Sowell, Jennings, Fla.

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